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# Introduction

All praise is due to Allah ﷻ, the One who revealed His book and praised the ones who recite it and act upon it:

## Surah Fātir: 29

Verily, those who recite the Book of Allah and establish the prayer and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish.

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ۝ ﴾

And may the peace and blessings of Allah ﷻ be upon the final Prophet, Muhammad ﷺ, the best of creation, the one to whom was revealed the Book of Allah ﷻ and from it the verse:

﴿ أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝ ﴾

And from the Prophet's ﷺ beautiful traditions, we find the words:

"Beautify the Quran with your voices."

He ﷺ also explained the immense rewards prepared for those who recite the Quran with sincerity:

"Whoever recites one letter of the Book of Allah, for him will be one *hasanah* (blessing); and one *hasanah* is worth ten others. I do not say that Alif-Lām-Meem is one letter, but alif is one letter, lām is one letter and meem is one letter."

"One who recites the Quran and is well versed in it (i.e. its recitation), will be in the company of Angels who are scribes, noble and righteous; and one who falters in its recitation and has to exert himself, will get double the reward."

Learning the art of its recital is from the most honoured studies due to its relation to the Book of Allah ﷻ:

"The best of you is the one who learns the Quran and teaches it."

Hence we arrive at the study of *tajweed* which linguistically means 'to do something well'. The word *tajweed* however, carries a more specific meaning when used in relation to the Quran. To recite the Book of Allah ﷻ with *tajweed* means to give every letter its right by making sure they are pronounced properly with their specific characteristics. In other words, *tajweed* of the Quran means to recite every letter in the exact way it was revealed to the Prophet Muhammed ﷺ:

## Muslim

Aa'isha ؓ said, "The Prophet ﷺ used to recite the chapter slowly, so much so that it would be longer than (other) chapters that were actually longer than it."

## Bukhari

Anas ؓ was asked about the recitation of the Messenger of Allah ﷺ, so he replied, "He used to elongate the letters."

## Ahmad, Abu Dawud and At-Tirmidhi

Umm Salamah ؓ, the wife of the Prophet ﷺ was asked about the recitation of the Messenger of Allah ﷺ, so she said, "He used to pause in his recitation, verse by verse."

Learning to recite the Quran with *tajweed* includes the study of where the sound of each letter originates, the characteristics and the rules of how these sounds change according to the order in which the letters occur. However, *tajweed* is not just an academic study and so knowledge of the rules is not enough to gain mastery of the subject. As the following chapter explains, there are a number of requirements that must be met in order for *tajweed* to be learned effectively.





# Sound Origins

The study of *tajweed* typically begins with the origins of the letter sounds. This is known as *makhārij-ul huroof* (مخارج الحروف) and forms the foundation of your *tajweed* skills.

## Study



Listen and repeat each of the following words and try to locate which area of your voice passage each sound is coming from.

### Group 1

إَاءَ إِهْ إِغْ إِحْ إِخْ

### Group 2

إَقْ إَكْ إَجْ إِسْ إِطْ إِنْ  
إَزْ إَلْ إَتْ إَدْ إِيْ إِضْ  
إِظْ إَضْ إَزْ إِشْ إَذْ إِثْ

### Group 3

إَفْ إِبْ إِمْ إَوْ

## Reflect



You may have noticed that the sounds from each group originate from different places along your voice passage. In particular, you may have noted that:

- Sounds from Group 1 all originate from the **throat**.
- Sounds from Group 2 all originate from the **tongue**.
- Sounds from Group 3 all originate from the **lips**.

The part of the voice passage from which a sound originates is called *makhraj* (مخرج), the plural of which is *makhārij* (مخارج). In addition to the three *makhārij* mentioned above, there are two other areas from which sounds originate. They are:

- **Nasal Passage;** from which the *ghunnah* (غنة) sound originates.
- **Chest;** from which the long vowel sounds of (ا), (و) and (ي) originate.

Although these two areas do not relate to specific letters, they are related to other important sounds. We shall revisit these areas in more detail later, but for now it is enough for you to understand the rule below.

#### Reference

Nasal sounds are discussed in the chapter entitled 'Ghunnah' on page 50 and the chest sounds are discussed in the chapters on madd sounds which begin from page 66.

## Rule

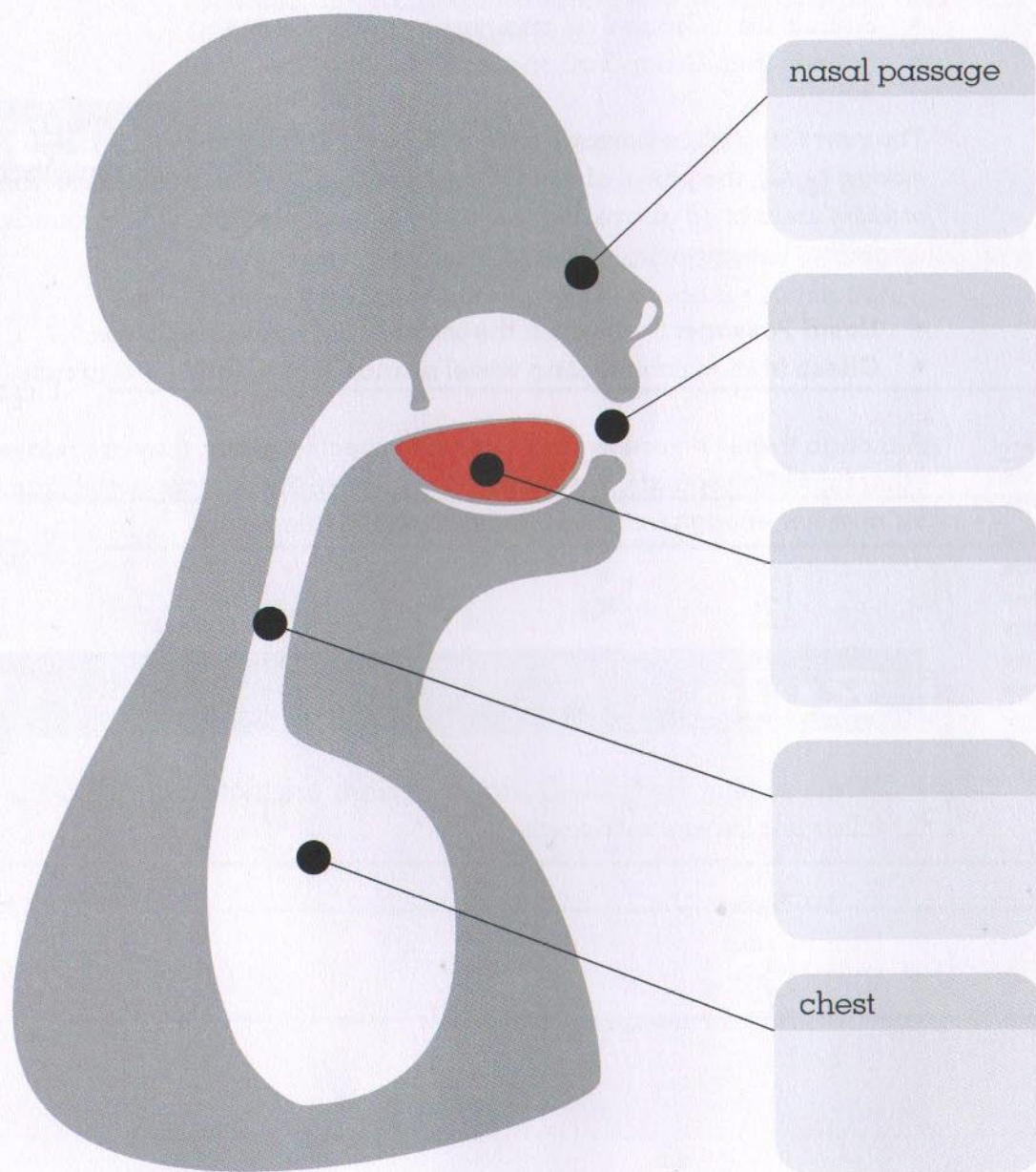
When reciting the Noble Quran, all sounds originate from one of the following five general areas:

1. Throat
2. Chest
3. Tongue
4. Nasal Passage
5. Lips



## Task

Label the diagram below showing the five general *makhārij* and the letters that originate from them. Some boxes have been filled in for you.



## Study

Listen and repeat each of the following sounds again. Within each group of letters, do the sounds originate from exactly the same place in the *makhraj*?

### Throat

إِءْ    إِهْ    إِعْ    إِخْ    إِغْ    إِخْ

### Tongue

إِقْ    إِكْ    إِجْ    إِسْ    إِطْ    إِنْ  
إِزْ    إِلْ    إِتْ    إِدْ    إِيْ    إِضْ  
إِظْ    إِصْ    إِزْ    إِشْ    إِذْ    إِثْ

### Lips

إِفْ    إِبْ    إِمْ    إِوْ

## Reflect

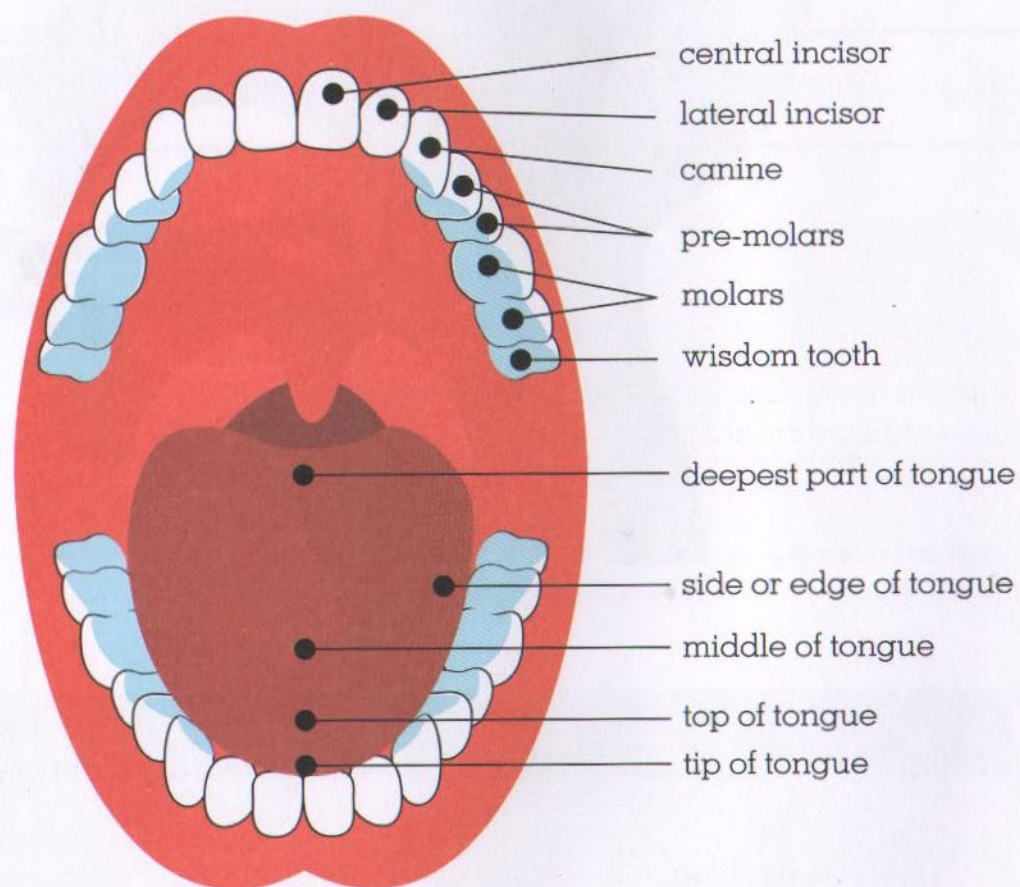
You may have noticed that even within each of the groups above, sounds do not all originate from exactly the same place. For example, in the tongue group, there are some sounds that originate from the tip, some from the middle and some from the back of the tongue. In the chapters that follow, we shall study the general *makhārij* more closely to locate the point of origin of each letter precisely.





# Tongue

The tongue is the main organ of speech, and so it is no surprise that the majority of sounds originate from it. Unlike the throat and lips, the specific *makhārij* of the tongue are very intricate and are more difficult to locate precisely. In order to describe these *makhārij* clearly, it is necessary to know the names of the different parts of the tongue and the teeth that it touches when producing sound. The diagram below will help you describe the *makhārij* more accurately.



## Study



Listen and repeat the letters of the tongue below. Try to locate which area of the tongue each sound is coming from as it interacts with the mouth and teeth.

Group 1

إِقْ

Group 2

إَكْ

Group 3

إِيْ إِيْشْ إِيْجْ

Group 4

إِضْ

Group 5

إِلْ

Group 6

إِنْ

Group 7

إِرْ

Group 8

إِطْ إِذْ إِثْ

Group 9

إِصْ إِسْ إِزْ

Group 10

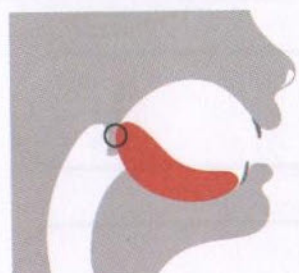
إِظْ إِذْ إِثْ



## Reflect



You may have noticed that the sounds from each group of letters originate from different places on your tongue. In particular, you may have noticed:



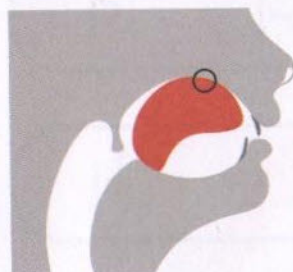
ق

The sound from Group 1 originates from the **extreme back of the tongue when touching the palate.**



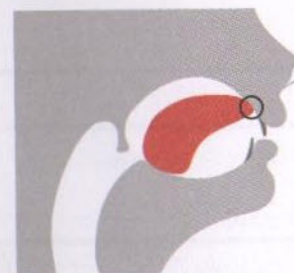
ك

The sound from Group 2 originates from the **back of the tongue when touching the palate.**



ي ش ج

The sounds from Group 3 originate from the **middle of the tongue when touching palate.**



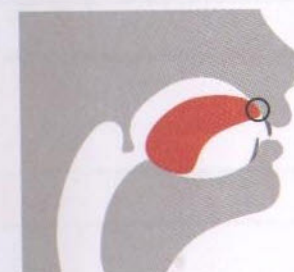
ض

The sound from Group 4 originates from the **back edge of the tongue, upturned as it touches the molar teeth.**



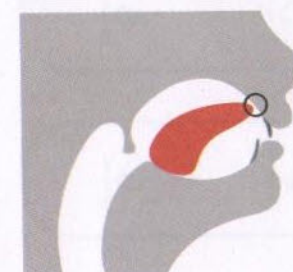
ل

The sound from Group 5 originates from **between the edge of the tongue when it touches the gums behind the incisors, canines and pre-molar teeth.**



ن

The sound from Group 6 originates from **between the tip of the tongue when it touches the gums behind the central incisors.**



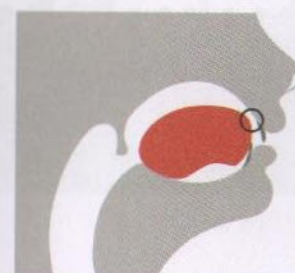
ر

The sound from Group 7 originates from **the tip of the tongue, with the top of the tip close to the gums behind the central incisors.**



ط د ت

The sounds from Group 8 originate from the **tip of the tongue along with its upper surface touching the roots of the central incisors.**



ص س ز

The sounds from Group 9 originate from **between the tip of the tongue and the plates near the central incisors.**



ظ ذ ث

The sounds from Group 10 originate from **the tip of the tongue when touching the bottom edge of the central incisors.**

## Rule

The tongue has ten specific *makhārij*. Four of these *makhārij* relate to three letters each, while the other six relate to just one letter each.

### Makhraj

### Related Letters

Extreme back of the tongue when touching the palate.

ق

Back of the tongue when touching the palate.

ك

Middle of the tongue when touching the palate.

ي ش ج

Back edge of the tongue, upturned as it touches the molar teeth.

ض

Between the edge of the tongue when it touches the gums behind the incisors, canines and pre-molar teeth.

ل

Between the tip of the tongue when it touches the gums behind the central incisors.

ن

The tip of the tongue, with the top of the tip close to the gums behind the central incisors.

ر

The tip of the tongue along with its upper surface touching the roots of the central incisors.

ط د ت

Between the tip of the tongue and the plates near the central incisors.

ص س ز

The tip of the tongue when touching the bottom edge of the central incisors.

ظ ذ ث





# Ghunnah

In the chapter of *makhārij-ul huroof* (مخارج الحروف) on page 8, we mentioned that from the *makhraj* of the nasal passage emerges a sound called *ghunnah* (غنة). In this chapter, we shall explore this sound and the instances in which it appears.

## Study



Listen and repeat each of the following words:

### Group 1

إِنِّهَا      كَأَنَّهُ      النَّهَارَ  
وَجَنَّتِ      وَالنَّزَعَتِ      وَالنَّشِيطَتِ  
النُّجُومُ      النَّجْدَيْنِ      النَّاسِ

### Group 2

وَأَمَّا      ثُمَّ      نَفْسٌ مَّا  
ثُمَّ      قُرْءَانٌ مَّجِيدٌ      فَأُمُّهُ  
عَلَيْهِمْ مَوْصَدَةٌ      عَمْدٌ مُمَدَّدَةٌ      أَكَلًا لَّمَّا

## Reflect



You may have noticed that each of the examples in Group 1 contain the letter *noon* with a *shaddah* (نّ) and that each of the examples in Group 2 contain the letter *meem* with a *shaddah* (مّ). You may also have noticed that both these letters were pronounced with a nasal sound that was held for the duration of two *harakāt*. In the case of the letter *noon* (نّ), the *ghunnah* is produced by blocking the flow of sound using the tongue, while in the case of the letter *meem* (مّ), it is produced by blocking the flow of sound using the lips.

## Rule



The letter *noon* with a *shaddah* (نّ) and the letter *meem* with a *shaddah* (مّ) are pronounced with a nasal sound known as *ghunnah*. The *ghunnah* sound is held for a duration of two *harakāt*.

## Task



Search the Quran for examples of *ghunnah* and categorise them in the table below.

| Noon Shaddah | Meem Shaddah |
|--------------|--------------|
|              |              |
|              |              |
|              |              |
|              |              |
|              |              |
|              |              |
|              |              |
|              |              |
|              |              |

## Practice



Recite the verses below taking care to pronounce the *ghunnah* correctly.

### Line 1

﴿ وَأَنَا مِنَ الصَّالِحِينَ وَمِنَ الَّذِينَ ذُكِرَ كُنَّا طَرِيقَ قَدَدَا ﴾

### Line 2

﴿ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ﴾





# Idghaam

*Idghām* does not only occur with *noon sākin*, *meem sākin* and *tanween*. We will now take a look at some other instances where the merging of two letters occurs.

## Study



Listen and repeat each of the following words:

### Group 1

أَضْرَبَ بَعْصَاكَ يُسْرِفُ فِي يُدْرِكُكُمْ

### Group 2

إِذْ ظَلَمْتُمْ بَسَطَتْ أُجِيبَتْ دَعَوْتُكُمْ  
يَلْهَثُ ذَلِكَ أَرْكَبَ مَعَنَا فَأَمَنْتَ طَائِفَةً

### Group 3

وَقُلْ رَبِّ خَلَقَكُمْ

## Reflect



You may have noticed that in Group 1 every example has a letter that occurs twice consecutively. In the first example, the letter *bā* (ب) appears at the end of the first word and at the beginning of the second word. The letter need not repeat consecutively across two separate words, but rather it can repeat itself consecutively in one word, as in the third example.

In any case, when this type of repetition occurs and the first letter carries a *sukoon* (◌ْ), the two letters merge into one another. This is indicated by a *shaddah* (◌ّ) on the second letter

and is referred to as *idghām al-mutamāthilayn* (الإدغام المتماثلين). In the case where this occurs with the letters *meem* (م) or *noon* (ن), a *ghunnah* sound is observed.

In Group 2, you may have noticed that the merging letters in each example are from the same *makhraj* but have different *sifāt*, such as the letters (ط) and (ت) in the second example. This *idghām* of similar letters is called *idghām al-mutajānisayn* (الإدغام المتجانسين). This occurs with the following letters:

- (ذ) followed by (ظ)
- (ت) followed by (د) or (ط)
- (د) followed by (ت)
- (ط) followed by (ت)
- (ب) followed by (م)
- (ث) followed by (ذ)

In Group 3, you would have noticed that the merging letters are:

- (ر) followed by *rā* (ر)
- (ك) followed by *kaaf* (ك)

These pairs do not have the same *makhraj*, but their *makhārij* are close to each other. Merging of these letters of close proximity is called *idghām al-mutaqāribayn* (الإدغام المتقاربين).

## Rule



*Idghām* of two consecutive letters occurs in the following three cases:

| Type                 | Comments  | Letters                        |
|----------------------|---|--------------------------------|
| <i>Mutamāthilayn</i> | If the same letter appears consecutively and the first of them is carrying a <i>sukoon</i> (◌ْ). In the case where this occurs with the letters <i>meem</i> (م) or <i>noon</i> (ن), a <i>ghunnah</i> sound is observed. | Any letter followed by itself. |

Continued...



# Compulsory Madd

## Study

Listen and repeat each of the following words:

### Group 1

طَائِفَةٌ عَائِلًا جَاءَ

### Group 2

الضَّالِّينَ دَابَّةً تُحَاجُّونَ

### Group 3

الْمَ طَسَمَ كَهَيِّعَصَ

## Reflect

You may have noticed that in Group 1 every word contains a *madd* letter that is followed by the letter *hamza*. The *madd* letter must be stretched for four or five counts in this instance.

### Note

Notice that a *madd* symbol appears wherever there is a compulsory *madd*.

In Group 2, the *madd* letter is followed by *shaddah* (ّ) in the same word. The *madd* letter must be stretched for six counts in this instance.

In Group 3, you may have noticed that all the examples are from the beginning of chapters from the Noble Quran that begin with separated letters. These letters are either pronounced normally or stretched for six counts. In order to determine whether a letter is to be stretched, imagine the letter being spelt out. If its spelling contains a *madd* letter not followed by a *hamza*, it must be stretched for six counts. If this is not the case, the letter is not stretched.

## Rule

Compulsory *madd* counts occur on three occasions:

- *Madd* letter followed by *hamza* (ء) in the same word (four or five counts).
- *Madd* letter followed by *shaddah* (ّ) in the same word (six counts).
- Individual letters at the beginning of a surah that contain a *madd* letter not followed by a *hamza* (six counts).

## Task

Search the Quran for examples of a compulsory *madd*. Categorise your results below.

| Hamza | Shaddah | Beginning Letters |
|-------|---------|-------------------|
|       |         |                   |

## Practice

Recite the verses below taking care to pronounce the compulsory *madd* correctly.

Line 1

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

Line 2

﴿الْحَاقَّةُ﴾

Line 3

﴿حَمَّ﴾

Line 4

﴿الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ﴾